

NATURE'S MASONRY, GRAND CAÑON OF ARIZONA.

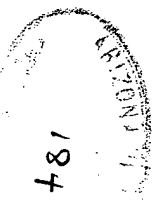
ARIZONA SKETCHES

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ILLUSTRATED



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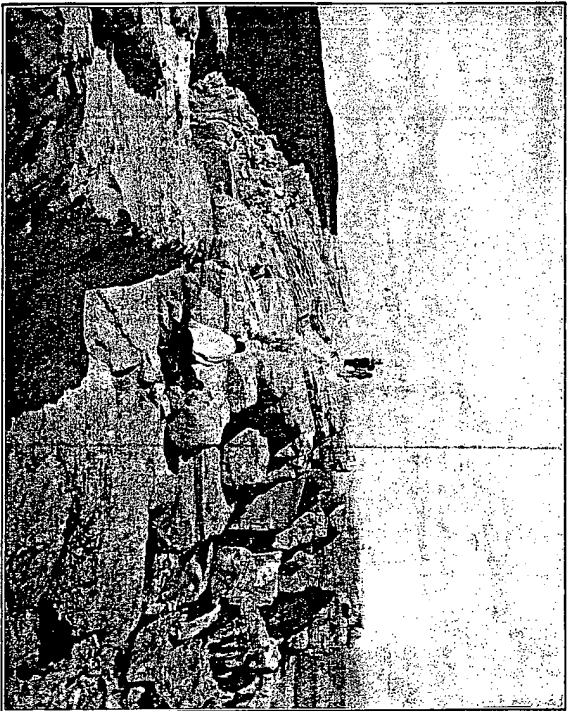
neighbors. They like silver and have skilled workmen who make the white metal into beads and buttons and various trinkets for personal adornment. They care nothing for gold, and silver is their only money. Chalchihuitl is their favorite gem and to own a turquoise stone is regarded as an omen of good fortune to the happy possessor.

Just how the Spaniards got the notion that the Moquis loved gold and possessed vast stores of that precious metal is not apparent unless it be, as Bandelier suggests, that it originated in the myth of the El Dorado, or Gilded Man.* The story started at Lake Guatanita in Bogota, and traveled north to Quivera, but the wealth that the Spaniards sought they never found. Their journey led them over deserts that gave them but little food and only a meager supply of water, and ended in disaster.

The mesas are all rock and utterly barren, and their supplies are all brought from a distance over difficult trails. The water is carried in ollas by the women from springs at the foot of the mesa; wood is packed on burros from distant forests; and corn, melons and peaches are brought home by the men when they return from their work in the fields. A less active and industrious people, under similar circumstances, would soon starve to death, but the Moquis are self-supporting and have never asked nor received any help from Uncle Sam.

In the early morning the public crier proclaims in stentorian tones from the housetop the program for the day, which sends everyone to his daily task. They are inured to labor and do not count work as a hardship. It is only by incessant toil that they succeed at all in earning a living with the scanty resources at their command, and the only surprise is that they succeed so well. There is scarcely an hour

* The Gilded Man, by A. F. Bandelier, 1893.



MESA TRAIL WORN BY MOCCASINED FEET.



MOQUI CORNFIELD, WAL-PI IN THE DISTANCE.

during the day or night that men and women are not either coming or going on some errand to provision the home.

The men travel many miles every day going to and from their work in the fields. If a man owns a burro he sometimes rides, but usually prefers to walk. What the burro does not pack, the man carries on his back. He often sings at his work, just as the white man does in any farming community, and his song sounds good.

The burro is the common carrier and, because of his sterling qualities, is a prime favorite in all of the pueblos. If he has any faults they are all condoned except one, that of theft. If he is caught eating in a corn field he is punished as a thief by having one of his ears cut off; and if the offense is repeated he loses his other ear in the same manner.

The area of tillable land is limited and is found only in small patches, which cause the farms to be widely scattered. The soil is mostly sand which the wind drifts into dunes that sometimes cover and destroy the growing crops. The peach trees are often buried in sand or only their top branches remain visible. There are no running streams of water and rains are infrequent.

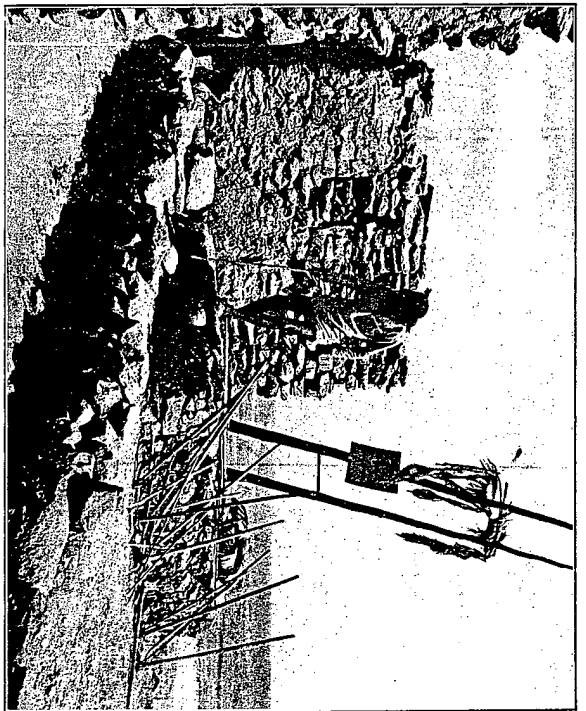
Corn is the principal crop and support of the Moquis. If there is a good crop the surplus is stored away and kept to be used in the future should a crop fail. The corn is planted in irregular hills and cultivated with a hoe. It is dropped into deep holes made with a stick and covered up. There is always enough moisture in the sand to sprout the seed which, aided by an occasional shower, causes it to grow and mature a crop. The corn is of a hardy, native variety that needs but little water to make it grow. The grain is small and hard like popcorn and ripens in several colors.

It is carried home from the field by the men, and ground into meal by the women. The sound of the grinding is heard

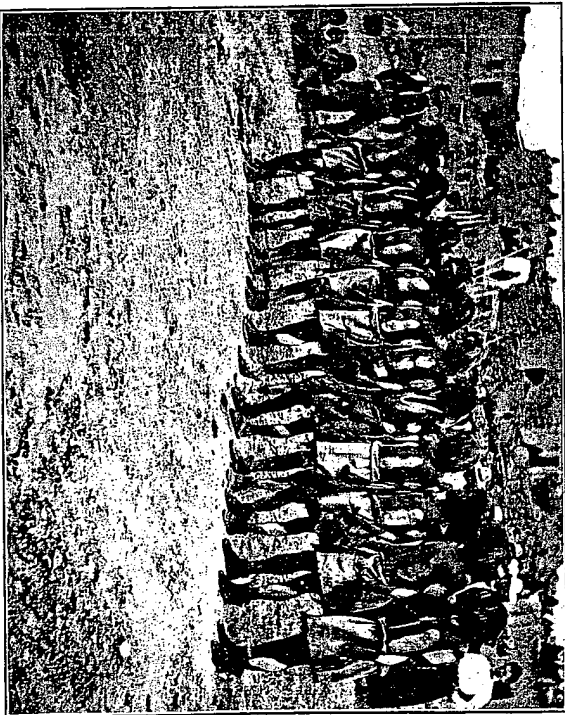
in the street and is usually accompanied by a song that sounds weird but musical. The meal is ground into different grades of fineness and when used for bread is mixed with water to form a thin batter which is spread by the hand upon a hot, flat stone. It is quickly baked and makes a thin wafer that is no thicker than paper. When done it is removed from the stone by the naked hand and is rolled or folded into leaves which makes their prized *pici* bread. It is said to be only one of fifty different methods which the Moquis have of preparing corn for the table, or about twice the number of styles known to any modern chef.

The Moqui woman is favored above many of her sex who live in foreign lands. As a child she receives much attention and toys galore, as the parents are very fond of their children and devote much time to their amusement. They make dolls of their Katcina which are given to the children to play with. A Katcina is the emblem of a deity that is represented either in the form of a doll carved out of wood, woven into a plaque or basket, or painted on tiles and pottery. There are between three and four hundred Katcina dolls each one representing a different divinity. When a doll is given to a child it is taught what it means, thus combining instruction with amusement. The method is a perfect system of kindergarten teaching, which the Moquis invented and used centuries before the idea occurred to Froebel.

When the girl is ten years old her education properly begins and she is systematically inducted into the mysteries of housekeeping. At fifteen she has completed her curriculum and can cook, bake, sew, dye, spin and weave and is, indeed, graduated in all the accomplishments of the finished Moqui maiden. She now does up her hair in two large coils or whorls, one on each side of the head, which is meant to resemble a full-blown squash blossom and signifies that the



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